



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

subject the opinions expressed in this essay to a searching investigation because I, in common with so many others, have a high regard for M. Friedmann's achievements in all fields connected with the history and elucidation of Jewish literature.

LUDWIG BLAU.

Budapest.

RATNER'S "SEDER OLAM RABBAH."

סדר עולם רבה, *Die grosse Weltchronik. Nach Handschriften und Druckwerken herausgegeben und mit kritischen Noten und Erklärungen versehen*, von B. RATNER. (Wilna, 1897.)

I NOTICED some time ago in this QUARTERLY (*J. Q. R.*, VII, 348) the excellent introduction by Herr Ratner. I am happy to see now the text of this ancient chronicle, edited by the same author, with the variants of the MSS. and quotations from Talmudic literature. These supply the variations of the Munich MS. of the Talmud, which we could not furnish for the text of the *Seder Olam* in the *Mediaeval Jewish Chronicles*, II, pp. 26-67. Herr Ratner has thus filled up a lacuna, besides adding many quotations from printed books, bearing upon our subject. I should have liked to see a table of abbreviations of the titles of the works quoted, which many readers will find a difficulty in deciphering, more especially as Ratner's work will remain for a long time the standard edition. Perhaps a table of abbreviations might be published separately.

BACHER'S "EXEGESIS OF MAIMONIDES."

Die Bibelepexese Moses Maimūni's, von Prof. Dr. WILHELM BACHER, Budapest, 1896. (Jahresbericht der Landes-Rabbinerschule, 1895-1896.)

PROF. BACHER is indefatigable; his minimum yearly production is a volume of essays or the equivalent. The present monograph of 176 pages is an instalment of the programme for the year 1891-1892, with the title of *Die Bibelepexese der jüdischen Religionsphilosophen des Mittelalters vor Maimūni*. Both are interesting by themselves, as well as separately; it is to be hoped that it will be continued some other time, so as to have the subject complete. Our author is well known for accuracy in his statements, depending on texts and expanding them until the meaning comes forth by itself. He calls as his witnesses the very words of Maimonides, be it in Arabic or in Hebrew, for Prof. Bacher is master of both languages. By this learned method Maimonides' exegesis, if we may call it so, becomes

palatable in its mystico-philosophical garb. The matter is comprised in the following chapters:—(1) the study of the Bible; (2) allegorical exegesis; (3) anthropomorphic expressions in the Bible; (4) the different rules of exegesis; (5) the exegesis of the *Midrashim*; (6) that of the Targums; (7) explanation of words, viz. the synonyms, homonyms and metaphors, verbs and their derivatives, &c.; (8) the names of God; (9) angels; (10) prophecy and the prophets; (11) the theory of visions; (12) miracles, the revelation on Sinai; (13) Divine providence, free-will; (14) the biblical commandments, and the reasons for them; (15) the biblical narratives; (16) on Gen. i; (17) on Ezek. i; (18) on the book of Job; (19) explanation of special passages of the Bible; (20) the Hebrew language, and the language of the Mishna; (21) sources of Maimonides' philology and exegesis, supposed exegetical writings by him. The last two chapters are the sections which will be most useful to students of the Hebrew language. The reference to other exegetes and grammarians is exhaustive, and very valuable for those interested in Jewish theology as it appears in the Bible. The style is clear and concise, a rare talent possessed by Prof. Bacher. The subject is thoroughly treated and, I believe, in a lasting manner, so that this study of Maimonides will remain for generations. Prof. Bacher has now supplied the preface to the *Dalalat*, which Munk intended to write if he had lived out his time. I congratulate the author on having satisfied a want.

HEBREW WRITINGS IN AMERICA.

1. RABBINIC literature was transplanted to America by my lamented friend, Dr. A. Kohut. Besides his own monographs on Yemen MSS. (see *J. Q. R.*, III, p. 620, and V, pp. 338 sqq.), he stimulated Dr. Margolis to follow him (*J. Q. R.*, V, pp. 340 sqq.). I am happy to state that the tradition will continue, and, curious to say, even American immigrants are carrying on the practice of writing in Hebrew. The following monographs reached me by the kindness of the authors:—(a) Concerning the biography of Leon (Judah) Modena, by Nehemiah Samuel Libowitz, with the title of *ר' יהודה אריה מודינא ברמות וצבינו* (Wien, 1896); (b) additional notes by the well-known M. Friedmann, by Judge Sulzberger in Philadelphia; (c) by Dr. H. Brody, Berlin, edited by the author of (a), Newark, New York.

2. The well-known traveller, E. Deinard, issued a catalogue of MSS. and books in the possession of Judge M. Sulzberger, mentioned above (Newark, 1896). No. 9 of the MSS. is the *מדרש עזרי*, of which it is not yet certain if it is another redaction of the *מדרש הגדול*.